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years of my life, whenever I want cheering, I will look at the portraits of my distinguished co-workers in the field of science, and remember their generous sympathy. When I die the album will be a most precious bequest to my children. I must further express my obligation for the very interesting history contained in your letter of the progress of opinion in the Netherlands, with respect to evolution, the whole of which is quite new to me. I must again thank all my kind friends from my heart for their ever-memorable testimonial, and I remain, sir, your obliged and grateful servant,

(Signed) CHARLES R. DARWIN.

RECENT LITERATURE.

MIVART'S LESSONS FROM NATURE.¹—Any one who expects to find in this book a series of mild and temperate homilies on the lessons to be derived from a study of nature will be disappointed. There is rather more said about the works of certain of Professor Mivart's fellow naturalists and philosophers than of the works of nature, and the book is more polemical than prosy. Herbert Spencer and Professor Huxley are criticised, often with good effect, and their weak points—for they have them—exposed. But the author in his criticisms of the agnostic school of philosophers is a little one-sided. In the present state of philosophy and science, the attitude of nescience may be a healthy and natural one. The author, while in his anatomical workshop using the tools of the agnostic, seems when wearing his philosopher's spectacles to look at creation in quite a different mood. In his fears of the ultimate prevalence of a purely scientific mode of thinking, he does not take into account the low specific gravity and enormous density of the mass of superstition in the world, the wrong thinking, sometimes even amounting to insanity, resulting from crude and mistaken pseudo-religious conceptions, which have done and will tend to do infinitely more harm to the race than the class of conceptions denominated by some writers as agnostic, and which must for centuries to come be held by the few. While one may not agree with the extreme views of Spencer, Huxley, and particularly Haeckel and others who have, as some believe, established a sort of "scientific priesthood" with a more or less one-sided, bigoted following, yet the criticisms coming from that quarter will do most efficient service in making men think and feel more rationally.

It will be gathered from the foregoing remarks that Professor Mivart's *Lessons* is really a criticism of the evolution school of naturalists by one who from being an extreme Darwinian has become a moderate evolutionist *sans* any taint of what is known as materialism, and who con-

¹ *Lessons from Nature, as manifested in Mind and Matter.* By ST. GEORGE MIVART. New York: D. Appleton & Son. 1876. 12mo, \$2.00.

sequently entertains views which enable him to acknowledge the pope, and perhaps Lamarck as well, as his master.

Mr. Mivart believes that man forms a kingdom by himself, and that "he differs absolutely, and therefore differs in origin also;" least of all does he — and he thus agrees with Mr. Wallace — believe that he originated "from speechless, irrational, non-moral brutes." Our author's opinions on the nature of instinct strike us as very old-fashioned and irrational. He thinks there is "no need whatever to credit brutes with intellect: first, because all the phenomena they *do* exhibit can be accounted for without it, while they *do not* exhibit phenomena characteristic of a rational nature."

The chapter on mimicry is an excellent criticism on this phase of Darwinism, which with sexual selection is one of the weak buttresses of the theory of natural selection. In considering the last-named theory of Mr. Darwin, Professor Mivart brings forward the objections made to it in his former work, *Genesis of Species*. He shows that Mr. Darwin has modified his own view of his own theory, until he is led to regard it as "the most important, but not the exclusive means of modification." Mr. Mivart's own views coincide with those of Professor Parsons, of Cambridge, Mass., and Professor Owen, of London. We are not so sure that the theory of natural selection will not in the future hold a subordinate place and form but a single phase of a many-sided theory, of which the corner-stone has possibly not yet been discovered. Meanwhile we must say that such hearty, trenchant criticism as that of Mr. Mivart is a healthy sign in a country like England, where personal authority exercises such sway over the minds even of agnostics. It should be remembered, however, that Mr. Darwin, if he has not proposed a theory which will be universally satisfactory as a working hypothesis, has sown the seeds from which will arise a plenteous harvest of new facts and suggestions which may lead to the discovery of a true and comprehensive theory of evolution. His methods are legitimate and truly scientific. We miss in the *Lessons from Nature* any proper appreciation of Mr. Darwin's labors, and regret that in this, as well as in criticisms by other authors, a truer appreciation is not shown for Mr. Darwin's methods and his personal genius.

Professor Mivart is one of the foremost anatomists in England. His literary and philosophical ability, as well as polemical skill, shine in these *Lessons*; and we confess that when a good Catholic heartily indorses a theory of evolution, though quite opposed to a mechanical theory, as pure Darwinism perhaps is, we feel quite satisfied that the world is progressing.

DOLBEAR'S ART OF PROJECTING.¹ — So frequently is the magic lan-

¹ *The Art of Projecting. A Manual of Experimentation in Physics, Chemistry, and Natural History with the Porte Lumière and Magic Lantern.* By PROF. A. E. DOLBEAR. Illustrated. Boston: Lee and Shepard. 1877. 12mo, pp. 158. \$1.50.